

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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A DISCOURSE

DELIVERED BY ELDER CHARLES C. RICH AT THE BIRMINGHAM PASTORAL CONFERENCE,
AUG. 5, 1860.

(Reported by Sydney W. Darke.)

I can truly say that it is with pleasure that I stand before my brethren and sisters this afternoon. I felt much interested this morning in hearing from the Elders an account of their fields of labour. To me it was good, and I trust that this was the feeling of the Saints in this place. I believe that it was. On my part, I feel to roll on the work of God in this land as well as in other lands. When I am with those professing to be Saints, who are taking a wrong course, I feel to mourn; but I rejoice in meeting with you, because I believe that you are taking a course that will lead to salvation. I am well aware that there are a great many different notions in the world with regard to salvation; but I know that this is not the case with the Saints. You have abundant reason to be thankful that you do not see things in the same light as do the people of the world.

When I say, my brethren, that you have reason to be thankful, I do not say it on account of the riches of this world that you possess. It is with another view; for I do not consider the riches of this world to be the foundation of the greatest happiness; but I consider

it consists in something else, and that something is the principles of life that we have received in the Gospel. Is there anything in riches of more value to mankind than the truth? If there is, I have never found it. That which will give us the most happiness is of the most worth to us.

This is the knowledge that I have gained by nearly thirty years' experience in the Gospel. I have never found anything that will compare with truth. This sort of riches we shall never lose, unless by transgression; but gold and silver we shall not be able to carry with us. We may enjoy them for a time, but they will pass away from us. Worldly wealth is something that we can retain only for the present; but the principles of truth will never pass away. The Gospel that we have embraced is the truth, and not merely a part, but the whole truth; so that whatever course we may pursue, and whatever we may do, if it is done in truth, it belongs to the Gospel, and is in accordance with the religion we have embraced. If it is not done in truth, it is not that which pertains to the religion of Christ.

Well, taking this view of the subject, we can rejoice in the truth—we can rejoice in the Gospel that has been revealed in this our day. In it is life and happiness. Then it is all in all to us. In it is embraced the entire ground that we wish to occupy. It is with us very much as it is with our children. When we wish our children to learn, we send them to school for the purpose of having them taught. They advance in the sciences as they are taught one lesson after another; and thus they go on through the whole course of their education. We know nothing that we have not been taught. There has been some means by which we learned that which we know and understand. That which we understand we can use, and it is a blessing to us all; but what we do not understand we cannot use. We, as well as our children, are in a school. We have to be taught the principles of life and salvation—the principles of the Gospel of Jesus Christ. What is there here to be taught that we may not learn. We have to learn, that we may comprehend.

When we talk about the Gospel, we talk about something that is administered to us for the purpose of salvation. These principles can and will save us, for they are the truth of the Son of God—the Gospel that has been from all eternity, and that now is—the same that was revealed to Adam, Abraham, the Prophets and Apostles, and to us in our day. What was the object our heavenly Father had in view when he sent it upon the earth? That it might save and exalt us. We may ask ourselves the question, When will it save us? I want you to understand that the Gospel will save you when you embrace it and practise the principles that it reveals. We must know the truth, and live and practise it; then the result will be good, and we shall be saved from our sins in this world. Who would be willing to trust principles that would not save them here? No one that is wise. But those principles that are holy—trust them in all things, for they will save you here and hereafter. Those principles that will not have this effect are not good for you in this world, nor to trust in the world to come. A fountain that is good will send forth good water, and not bitter. A good tree will

yield good fruit. Truth will produce good.

These things you can all understand. They are not mysteries. Some may suppose that, because we came from a foreign land, we should tell the people what would take place 2,000 years to come. I want to talk to my brethren and sisters about what will save them now, and when to-morrow comes we will take a new lesson. We want to be saved to-day, and then to-morrow: and, by applying these principles from day to day, we are saved eternally. I say that we are eternally saved, but I do not mean that we can do that to-day which we should do 2,000 years hence. We want the Saints to understand what the Lord requires of us to-day.

Now, in regard to present salvation, I desire to call the minds of the people to this subject, and to impress it upon your understanding. When you heard the sound of the Gospel, how many different notions did you have? and what became of those notions? They were dispelled before the light of truth. We wish the Saints to go on in the same direction, dispelling false notions and saving themselves from the errors into which they may have fallen. I want to ask the brethren and sisters this question—Are there any wrongs with you? We do not say that there are; but this I would say—If there are none, it is the best Conference that I have yet found.

What I want to come to is this: If there are any wrongs here, somebody brought them. Something was said or done wrong, and thus wrong was brought into existence. Consequently, the person that said or did wrong brought it into existence, and that is the person who is answerable for it. There is one class of wrongs with all people, even with the Saints; that is, we may do wrong because we do not know what right is in all things. I want you to understand that wrong cannot produce good.

Well, now, what can be done to cure this, and bring about salvation to this class of people? We have to teach them what right is. If they go to school, and learn what right is, and do it, then wrong will not be done. We are all in this school for the purpose of learning what right is. There is another class of people that do wrong, and at the same time

know better. In it there is no salvation, because, if they were honest, when they know what is right they would do it. How much power would the Devil have, if we understood all these things? If we do not know what is right, we have got to learn, and then do it. If we did this, we should not serve the Devil, for there is some influence operating on us all the time, either for good or evil.

We should know something about these things. The Gospel will teach us what they are; and when we understand them, we can receive its blessings and its power. We want to pursue a course that will be safe, so that we may partake of its salvation in this life, and then we shall be saved in the life which is to come. Now, this does not apply alone to one individual, to two, or twenty; but it is for every person who is willing to receive it. It comes as freely as the air we breathe; but it will require the will on our part to receive it; and if we do not enjoy it, it will be our own fault. We are responsible to our heavenly Father. We can receive good or reject it. We have our own agency, and we can judge for ourselves. Adam's sin will not affect us. It is our own sin that will condemn us, if we are condemned at all. It only requires us to be willing to receive truth—to add knowledge to knowledge, and faith to faith. But you must remember that it will require a little exertion on our part. There will be a great many things that will try us when we have received the Gospel. If there is nothing we love better than the truth, we are right. Taking Abraham as an example, we find that his course proved that he loved God more than all else.

When he was called upon to leave his native place, he did so willingly. When the Lord required the offering of his son Isaac, he did not withhold, but proved to God and all men that he loved the truth more than all beside.

We may not be called upon to offer up our sons, as he was; but there are other ways to try us. Some people are trusted with riches to try them, and they are overcome. This shows that they love money or property better than they love the truth. In this way people are tested; and if they fail, it proves that they are not worthy of truth and salvation. We have abundant reason to be thankful to our Heavenly Father that we live in this age of the world when the Gospel is being preached, and that we are blessed with a knowledge of its truths.

I will tell you one way in which you may know whether what you say or do is right. If it produces good, it will be right; if it produces evil, it will be wrong. Then, it is needful that we should be wide awake. It is needful that we should be diligent in making ourselves acquainted with the principles of life and salvation,—that we do not imagine that we have all the treasures of knowledge because we have been baptized. This is not the case. We have hardly begun to receive the treasures that are for us. They will be given to us as we come to them. We must be diligent in building up the kingdom of God, that the riches of eternity may be ours, that no good thing may be neglected by us. And that we may receive the blessings of the kingdom of God, is my prayer in the name of Jesus. Amen.

PROGRESSIVE RESEARCH.

BY ELDER JOHN K. GRANT.

"Knowledge," said one of the ancient philosophers, "is but an awakening of memories." And so it is. We find that true men of progress are often recurring to the wisdom of the ancients. He who has not an ideal object of admiration in the past is scarcely likely to have an ideal object of pursuit in the future.

But there is a search for that which is at present undiscovered, and this is the

great seeking which fires the fancy, inspires the will, and adds the final completion to the mind. Some are content with a lower kind of seeking, thinking it enough to find what they are told to look for. They thus rest satisfied at this without seeking further, and prefer to have other persons think for them and act for them. Such will never advance beyond their teachers. Others will go

so far in their researches, and, for lack of perseverance, give up on the very eve of some discovery or prize that would be of inestimable value. No one can complain of having too particular rules for his researches in this age, for the mind is as free as the winds and waves. The mind, "in its fine frenzy rolling," can wander "from heaven to earth" and "from earth to heaven."

But some know not what they are looking for, nor where to look; for, say they, "What is the use of seeking, unless we know exactly what we are looking for, and unless we search for it in the right time, and in the right place, and in the right manner? As Dr. Johnson has said, No one can observe properly without knowing beforehand what to see and how to see it; or, as some students have observed, We never find in books aught but what we look for; and when we wish to find texts on a fresh topic, we have to begin again and read the book with a new direction of intention to the point. And this is the way many have read the Bible, and much to their profit, when they have been convinced of some important truths that it contained, which they have overlooked; but, on a second reading, have become convinced of their importance, when the truth has started up as it were with new light, and they have received it with joy and satisfaction. And so it is, in our researches, that our opinions become formed, either in the book of nature or in the book of revelation, where of course we find them; and if we have our opinions formed, it is sometimes well that we should search still further.

But there are certain truths which we can make our own by obtaining a knowledge of them, which neither researches in time nor those in eternity can take from us, because we have made them ours, and we shall carry them with us into the eternal worlds, and they will be the keys of our progression there; and what we cannot learn now, being deficient in capacity, we shall have to be taught in the schools of philosophy and science in the millennium.

Great, also, are the researches which men of science have made in this present age; and although the sciences were not reduced to rules in the middle ages, yet there was a kind of prophetic inspiration resting upon many of the ancients; and

although they were not under the special gift, they could foresee the march of science. We find Friar Bacon, who recognizes one of the most mighty of all natural forces in the modification which the human voice impresses on the air, or wood, or iron, or body which the speaker wishes to operate on. He promises his disciples that they shall do greater works than any which magic can effect—that they shall make ships without oars, which shall go faster with only one steersman to guide than if the ship were full of sailors,—carriages drawn by no beasts, which shall move with inconceivable speed; also flying machines, with a man in the middle to flap the wings, and little instruments that shall raise indefinite weights; also instruments for walking on the water or diving to the bottom. These anticipations Bacon founded on history and philosophical investigation, seeing that such things had been and would probably be again. But he would not have been able to make these discoveries, if he had confined himself to certain rules laid down, without diverging from them; for we cannot always define the object or method of our search before we begin. But we are sure of this—that if we seek, we shall find something worth seeking for, as knowledge is a treasure, however much it accumulates: not that we always find exactly what we seek; for our findings are sometimes of very little use to us. It may be that we may be like a Saul who went out for his father's asses, and found a throne. Yet all are not so successful. There is no infallible rule for discovery, yet there are plenty of chances for every man. Many things grow in all gardens that were never sown there. "All success implies partial failure; all advance implies what's left behind."

But here arises a difficulty; for there is a perpetual inequality between the ideal and the real. The ideal is seldom realized. When, therefore, shall a man cease his pilgrimage? He who will not accept the real, because it is too far from the ideal, condemns himself to everlasting labour and perpetual failure, and only paving the road to despair. It is sometimes the clearest evidence of strength of mind to take what you can get, however inadequate it may seem; for the present will furnish us with sufficient for what we are capable of receiving or improving to our immediate advantage. Hence we

should not stand on the order of what will occupy our attention in the future, but improve the present opportunity for further advancement. The sailor does not abandon the ship because he cannot govern the winds, nor does he change his destination because the winds are not favourable. He makes the best of what is actually given him; and this is how he should learn to govern himself, that all things around may be congenial. The man who preaches does not consign his congregation to Satan because they are not saved by his first sermon; but truly some put up with a mere apology for that which their high hopes had promised them.

But when is a man to accept, and when refuse the proper instalment of his hopes? for, when we make choice, our selection should be of that nature that what we receive or imbibe as a rule of practice should enhance our future career with marked improvement and stamp our future destiny with unerring rules of progressive development. Therefore, in our researches, that which we undertake should be so reduced to practice, or embodied to meet our mental capacity, as that we may profit by our acquisition according to the scale of advance, whether moral, scientific, or religious,—the latter containing the fundamental principles that should govern all our efforts to rise in the scale of being, and guide us in all our soundings in the great sea of knowledge, so as to steer the bark of our minds to the safest port, where we can concentrate and appropriate all that we have found that is good and worthy of our utmost concern, so that, when we soar, our flight may be to gain Heaven's truths; for with it all our desires will be realized, as our future hopes of salvation depend upon the knowledge we possess, and of the right use of the opportunities we have of obtaining knowledge. Then

why should we delay our researches or inquiry after revealed intelligence when there is positive grounds for embracing it?

Oh that men could free themselves from the shackles that bind them, and emancipate their minds from the bondage of slavish bigotry, and emerge into the full liberty of the Gospel! But some, because they have not found the way of salvation to be according to their views and wishes, have cast aside the key of knowledge and closed the door against themselves, without having entered the treasury, and thereby abandoned all hopes of success.

Life is an advance all over the universe: it is therefore marked by progress or by improved facilities for progress,—for the gradual it might be, but certainly for the future development of our nature. The world has always been making progress: the universal law of humanity is advancement. The great eras in the history of the globe, the records of the past in the annals of time, the growth of knowledge, literature, science, social morality, all tell the same tale. The law of the universe is progress, higher and higher development, larger acquisitions, profounder views, and purer light. But those who neglect their opportunities of improvement in their present state of being will make themselves incapable of sympathy or the enjoyment of the society and objects that surround them in a future state, and unfit for the duties of the world of light.

To us, then, belongs the development of those attributes by which we are distinguished as social, spiritual, and religious beings. For this end we should act in harmony with social and physical laws, that we may not fall short of our own proper divine life, which is what our religion teaches us; and in so doing we shall secure our own happiness and glorify our God.

HISTORY OF JOSEPH SMITH.

(Continued from page 603.)

[January, 1844.]

Jonathan Pugmire, senior, and Thomas Cartwright discharged by Judge Whitehead, at Chester, England. The Judge

would not allow the costs of prosecution or witnesses to be paid by the Crown. It was very evident that the Church of England ministers were at the bottom of

the machinations, and were sorely discomfited at the result. I insert the statement of the unfortunate occurrence given by Jonathan Pugmire, junior:—

"Thomas Cartwright was baptized November 6, 1843, unknown to his wife, by Elder Jonathan Pugmire, senior; but she had mistrusted he had gone to the water, and went to Pugmire's house the same evening, and inquired where Tom was (meaning her husband). Mrs. Pugmire answered, She did not know.

After this, Mrs. Cartwright went out and met them returning from the waters of baptism, and shouted—'Damn you, I'll dip ye!' and expressing her determination to have revenge upon Pugmire's family, she used a great deal of very bad language.

Some of the neighbours (not belonging to the Church,) advised her not to speak so much against the Latter-day Saints, as she might yet become convinced of the truth of their doctrines and be baptized herself. She replied, 'I hope to God, if ever I am such a damn fool, that I'll be drowned in the attempt!'

A short time afterwards, in consequence of her husband talking to her about the truths of the Gospel, she consented to go to Pugmire's house and hear for herself.

After attending a few times, she told her husband she had a dream, in which she saw it was a fearful thing to fall in the hands of the living God, and requested to be baptized.

Mrs. Pugmire talked with her, reminding her of her harsh expression. She confessed all, and said, 'I am very sorry; and as my conduct is known to all this neighbourhood, I do not wish to have my baptism public, but to have it done privately; and I wish no female to accompany me to the water but you.'

On the night of her baptism (November 23, 1843,) she was conducted to the water by her husband and Elder Pugmire, witnessed by Mrs. Pugmire and James Moor. Previous to this time, Elder Pugmire had baptized eight or ten persons in the same place.

On arriving at the water, they found the creek had overflowed its banks, in consequence of a heavy rain which had fallen that day. Elder Pugmire examined its banks, and concluded he could attend to the ordinance without going into the regular bed of the creek.

This was done; but on raising Mrs. Cartwright, and as they were walking out, they both went under the water.

It was afterwards discovered that the water had undermined the bank, and it gave way under their feet. Meantime, Thomas

Cartwright leaped into the creek and seized hold of his wife's petticoat; but the water carried her off, and left the garment in his hand.

James Moor got hold of Elder Pugmire by the hair of his head, Mrs. Pugmire holding Moor's hand, and thus they dragged him out.

Moor then ran to the village to give the alarm. On his return, he found Cartwright about one hundred yards from where he leaped in, with his head above water, holding on to the stump of a tree. He said he could not have remained in that situation one minute longer.

George Knowlen swam the stream and got him out; but his wife was not found until the day following, when she was found about two hundred yards from where the accident occurred, standing upon her feet, with her head above water, the stream having fallen about two feet.

On Pugmire reaching home, a Church of England minister had him arrested and dragged from his family the same evening, and kept in custody of a constable until a coroner's inquest was held on the body of the deceased.

After she was buried, Cartwright was arrested, and both were sent to Chester Jail, to wait their trial before the Judge of assize. They were in confinement six weeks and three days before their trial came on.

The Judge (Whitehead) remarked to the jury that baptism was an ordinance of our religion, and that it was a mere accident which had occurred. He advised the jurymen to be very careful how they examined the case before them—that it was an ordinance instituted by God, (at that moment the Lord spoke by the voice of thunder, which shook the court house,) and advised the prisoners to be very careful in the future to select a proper place for the performance of that rite. They were then set free.

During their imprisonment Pugmire had a vision, in which he was informed that they would be liberated; and he told Cartwright to be of good cheer, for they certainly would be acquitted."

Wednesday, 3rd. At home.

At noon, met with the City Council. The following is a copy of the minutes:—

"SPECIAL CITY COUNCIL.

Jan. 3rd., 1844, 12 o'clock.

Names of members called. All present.

The Mayor directed the Marshal to notify William Law and John Snider that the Council was in session, and informed the Council that William Law had said to his brother Hiram that the police had been sworn by him secretly to put Law out of

the way. 'I have had no private conversation with any of the police but the High Policemen, Jonathan Dunham, and that was to request him to have especial care of my personal safety, as I apprehended attempts to kidnap me by the Missourians.' He called on the policemen to say if they had received any private oath from him, when they all said, 'No.'

Councillor Hyrum Smith said that William Law told him the police had sworn him (Law) to keep the secret, which was that he was to be put out of the way in three months.

The Mayor said he wished policemen to understand for ever that all he wanted was that they should execute the ordinances of the city and his orders according to law.

Several of the police called for the individual to be named who had made the statement to William Law.

The Mayor said he thought proper that William Law should come and make his statement to the Council on oath.

The Mayor then said to the police, 'If you see a man stealing, and you have told him three times to stand, and warned him that he is a dead man if he does not stand, and he runs, shoot off his legs. The design of the office of the police is to stop thieving; but an enemy should not be harmed until he draws weapons upon you.'

William Law came in, and was sworn to tell the whole truth touching the case before the Council.

William Law said he had been informed that some of the policemen had had another oath administered besides the one administered to them publicly: that one of them said there was a Judas in General Smith's cabinet,—one who stood next to him; and he must be taken care of, and that he must not be allowed to go into the world, but must be taken care of; and he was not only a dough-head and a traitor like Judas, but an assassin like Brutus: that the idea had been advanced that the Scriptures support such a doctrine.

Ald. Harris. Who is the person? and who told you?

Law. I am under obligations not to tell.

Ald. Harris. That is immaterial. You are bound to disclose the whole truth here by virtue of your oath.

Law. I am afraid to tell. One oath is as good as another.

The Mayor said he would protect him. He was bound to tell.

Law. Eli Norton told me.

Ald. Harris. Was Eli Norton of the police?

Law. No; but he got his information from Daniel Carn, who is a policeman.

The Marshal was sent to bring Eli Norton.

The Mayor said to the police,—'On conditions I have had no private conversation with any of you, rise up and change the breech of your guns upwards,' when all arose and changed the position of their guns as indicated.

Councillor Hyrum Smith considered the matter very alarming when he heard it. He referred to Dr. Sampson Avard and John Carl's treachery and false swearing in Missouri, and rehearsed what was said by the Mayor to the police in the former Council.

The Mayor said, 'The reason why I made the remarks I did was on account of the reports brought from Missouri Jail by O. P. Rockwell, that my enemies were determined to get me into their power and take my life, and thereby thought they would accomplish the overthrow of 'Mormonism.' And to enable them to effect this, they had secured the services of some of my most confidential friends, whom I did not suspect, and who were living in Nauvoo, to deliver me into their hands, so that their religious organizations upon their old principles might stand; for they feared that 'Mormonism' would destroy their present religious creeds, organizations, and orthodox systems. They did not design to try me, but hang me, or take my life anyhow: that they had a man in our midst who would fix me out, if they could not get me into their power without.' He then referred to his remarks at the previous Council.

Minutes of last Council being called for, were then read.

Eli Norton sworn.

Question by the Mayor: Did Carn say I had administered a private oath?

Norton. No. Did not say much about Law. Did not say you had ever administered any private oath. Carn never intimated to me that Law must be out of the way. Did not call William Law's name, nor any other name. Did not say the policemen had received a private oath. Understood Carn to say they had received private instructions; and if a man could not keep a secret, he was not worthy of a place in the Church. Did not say the Mayor had given him a private charge. Did not tell where the danger was expected to come from. Told me there were dough-heads about. Did not say the dough-heads were in danger, but the Mayor was in danger from the dough-heads.

Question by William Law: Did you not understand from brother Carn that he was suspicious of some person near Joseph being a dough-head, and that that person was myself?

Answer: He mentioned a dough-head as being very near Joseph, and he guessed you was the man; and I thought it might be that Danitism was not done with.

Mayor. Tell what you know that made you so alarmed about brother Law.

Answer: There was no chain to the conversation; but I drew the inference that brother Law was the dough-head from Carn's conversation; but Carn did not name Law.

Daniel Carn was sworn. Said, 'I told brother Norton that certain men had been counselled by the Prophet to invest their means in the publishing the new translation of the Bible; and they, instead of obeying that counsel, had used their property for the purpose of building a steam-mill and raising a hundred acres of hemp; and the Lord had not blessed them in the business, but sunk their hemp in the Mississippi river. I told him it was my opinion that brother Law was the dough-head referred to.

I have had no secret conversation whatever with the Mayor, and never received any charge except the one, with the rest of the police, before the City Council.'

The Mayor suggested the propriety, since Rockwell and others are clear, and we have the promise of protection from the Governor; and as the police are now well organized, that they put up their guns and carry only small arms, and that the Council pass such an order. The Danite system alluded to by Norton never had any existence. It was a term made use of by some of the brethren in Far West, and grew out of an expression I made use of when the brethren were preparing to defend themselves from the Missouri mob, in reference to the stealing of

(To be continued.)

Mosiah's images (Judges, chap. 18.)—If the enemy comes, the Danites will be after them, meaning the brethren in self-defence.

The Mayor instructed the police to lay up their arms till further orders.

At half-past four, p.m., Council adjourned."

The Council spent nearly the whole day in investigating the subject and examining these two witnesses. The police were all sworn and cross-examined by William Law and the Aldermen, and the result showed nothing but imagination, having grown out of the surmises of Daniel Carn; upon which Law became satisfied, shook hands with me, declaring he did not believe a word of the story, and said he would stand by me to the death, and called the whole Council and the police to witness his declaration.

Thursday, 4th. At home.

I took dinner in the north room, and was remarking to brother Phelps what a kind, provident wife I had,—that when I wanted a little bread and milk, she would lead the table with so many good things, it would destroy my appetite. At this moment Emma came in, while Phelps, in continuation of the conversation said, "You must do as Buonaparte did—have a little table, just large enough for the victuals you want yourself." Mrs. Smith replied, "Mr. Smith is a bigger man than Buonaparte: he can never eat without his friends." I remarked, "That is the wisest thing I ever heard you say."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 29, 1860.

CRITICISM.—Severe and unsparing criticism is regarded by many as being the only safe ground that can be taken by those who may be desirous of learning the truth. Whatever is offered for consideration must be submitted to this scrutinizing ordeal, and thoroughly analyzed, part by part, according to whatever notions may be entertained by the critic, whose views have been formed by his education and local circumstances. In fact, to receive or embrace a principle without first finding all the fault with it that can be found, by arraying one portion in opposition to another, is to be considered too credulous and materially wanting in that spirit of criticism belonging to this age of refinement.

The idea of men rejecting a truth because they cannot comprehend it in all its

parts and bearing at the first view is the sheerest nonsense. If men were to reject a truth because they did not understand it, what progression would there be in knowledge? None at all? There was a time when we did not understand the little to which we may now have attained; but had we followed the spirit of criticism so freely indulged in by many, and not received or believed in anything but that which we could see or fully understand, the little knowledge we have attained to would be infinitely smaller than it now is. All knowledge that we have gained has been first with us a matter of belief; and because of this belief, we have applied the principles of truth to our lives, and knowledge has accrued to us as the result. This knowledge is not the result of a day's study or of the single application of a truth. It has come to us while passing through the journey of life, and embraces the whole period of our career. We cannot look back upon our past lives and point to the day, the month, or the year when we received all the knowledge we now possess. It has been with us of steady and constant acquisition throughout our whole lives. We have attained to all by first believing in something, the knowledge of which we were at the time not in possession of; but it served as the legitimate means of opening up to our minds the channels of knowledge in our experience. Many have indulged in criticisms upon things that did not concern them, and which ought never to have occupied their minds further than as matters of belief. By indulging in such criticisms, they have thought to grasp all knowledge at one stride. The result has been that they were overcome by the spirit of scepticism and infidelity until they became disbelievers in the existence of a Supreme Being who takes cognizance of their actions and holds them as accountable beings. Whereas, if they had continued to believe in those things as they should have done, all the knowledge that was essential for their peace and happiness they would have found in their experience, in proportion to their faithfulness in applying the principles of truth to their lives. To seek knowledge in any other way is to ask for something they are not worthy to receive, having never honoured the laws by which it is obtained. No considerate father would give a child that which would prove an injury to it, simply to gratify a childish fancy: he would rather seek to develop the intelligence and understanding of the child, by teaching it principles which it would find true in its experience. It is impossible to give the child of five years old the experience of the man of sixty years. It must be brought out and developed as it passes through life. For the child to say, because it cannot comprehend the knowledge of the man of sixty, that consequently all such pretension to knowledge is a farce, is only a manifestation of the ignorance of the child, and proves this fact to the man of experience—that belief comes before knowledge, and is the legitimate channel which leads to it; and when found, it is in our experience.

ARRIVALS.—On the 17th instant, per ship *Antarctic*, from New York, arrived Elders George Stanneforth, John Alwin, and Frederick E. Miller, after a passage of 23 days; on the 18th instant, per ship *Lady Franklin*, Elders William O. Owen, Edward Cliff, Robert Evans, Robert Hodgert, Eugene Henriod, Serge L. Ballif, William S. Baxter, and Willard G. Smith, after a passage of 24 days; and on the 18th instant, per ship *Washington*, Hans Christian Hansen, Anders Christensen, Henry Duce, and Charles Welch, after a passage of 34 days.

Elders Miller and Ballif are for the Swiss and Italian Missions, Elder Henriod for the French, Elders Hansen and Christensen for the Scandinavian, and the rest for the British Mission.

We were glad to welcome these our brethren, and we pray God to give them joy and success in their labours.

"UNDER A CLOUD."

BY ELDER GEORGE TENDALL.

In this momentous age of the world, when the Prince of Darkness is marshaling his hosts and warring against the Church of Christ, endeavouring to envelop the Saints of the Most High in darkness and unbelief, it is not very surprising that at times the Saints should get "under a cloud," get weary of well-doing, cease to live their religion faithfully, and cease to enjoy the power of God and the fellowship of that Spirit which portrays to them their responsibility and position as Saints of the Living God. It has ever been in such times as these that the Father of spirits has manifested his love and kindness unto his children by raising up or sending forth men in whom dwelt the Holy Spirit, to go forth and cry aloud unto the people, to awake them from their stupor and lethargy, that they might arise to righteousness, and live in the enjoyment of those blessings which make the people of God a "peculiar people." It has been so in the history of the Church of God in ancient times, and it is nothing new under the sun that it should be so in our day.

The great cloud that so lately threatened to burst with tempestuous fury over the Church in the mountains has passed away, and the footprints of Almighty God are plainly visible to those in whom the Spirit of God dwells. To them it is another powerful testimony that God is with this people; and as in the past, so at the present, "Mormonism" has passed through another fiery furnace, and has come forth purified like fine gold; and the false prophecies of the world's prophets, who predicted the winding up scene of "Mormonism," made evident to the thinking portion of the human family.

Why is it that the powers of earth and hell should be directed against "Mormonism?" Is it because the Saints are a base, wicked people? No. If it was so, the laws could be enforced, and the wicked punished. It is a well-known fact that it is a very rare occurrence for a Latter-day Saint to be brought before the

authorities of any country where they reside for any misdemeanour whatever; and where they are congregated together, notwithstanding the cry that has been raised of Rebellion! murder! treason! and all the many crimes that have been laid to their charge, not one act has ever been proved against them. Why is it, then? It is because they are the people of God—the Israel of the last days—the Church of Jesus Christ, unto whom he communicates his mind and will; and they are advancing in the power and knowledge of God.

There is not a people upon the face of the habitable globe that would have borne half the insults, persecutions, crucifixions, and afflictions that have been brought upon the Saints, without standing in their own defence and fighting for their just rights. Their sufferings and tribulations, and their patient endurance, if properly known, might excite the surprise and admiration of the world. From the time when the Prophet Joseph Smith received the Priesthood, and the true Gospel of Jesus Christ (the power of God unto salvation) was restored by the administration of angels, up to the present, persecution has followed persecution, and scenes that would appal the stoutest heart have been enacted upon a continent called a land of liberty. Yet every weapon that has been formed against this people has fallen to the ground, every attempt to overthrow the Church has been frustrated, and it has ended by the Saints of God becoming more and more powerful. No sooner has one cloud passed than another of greater magnitude has gathered up, but has been dispelled by the all-powerful Sun of Righteousness. The Lord is purifying the sons of Levi; he smelteth as the refiner of gold; the furnace waxeth hotter and hotter; the scum is rolling off, and the gold is coming more pure; and soon will the Father behold his own likeness. Why cannot the world behold the light? Because they are "under a cloud." Prejudice, tradition, the prince and power of the air, false teachers, and ignorance, all

conspire to render thick the murky cloud.

As with communities, so with individuals: they are frequently "under a cloud." When passing through "the valley of the shadow of death,"—when the heart-strings swell almost to bursting with grief, and death stalks into our habitations,—when, bowed down with tribulation, persecution, and poverty, we stand most in need of the comforting influences of the Holy Ghost, we are apt to murmur, and forget to acknowledge the hand of God in all things, thereby shutting the portals against the source of all true consolation and comfort, and giving ourselves up to despair. But should this be so? No. We should at all times acknowledge the hand of God in all things; for he is the Father and God of those who do his righteous will, and endeavour to firmly tread the narrow track that leads to endless lives. We all have our peculiar trials, which are calculated to try us most acutely and bring us "under a cloud." It is only by a stern determination to do right, to keep ourselves clean, pure, virtuous, and unspotted from the world, and to manifest our faith by our works, that will enable us to endure unto the end, and prevent us the calamity of being *finally* "under a cloud."

God has ushered in the most glorious dispensation that has ever been committed unto man—the dispensation of the fulness of times—the great day of the Lord's vengeance and of his controversy with the nations, and the hour of his judgment is at hand. Judgment has commenced at the house of God, the Gospel is being preached in every nation for a witness, the Almighty is pouring forth his Spirit, the testimony of Jesus is

heard, the warning voice has gone forth, the honest in heart are flocking to the standard of truth and rejoicing in the Gospel of Christ, which is being preached in the power and demonstration of his Spirit, and the knowledge of God is being restored.

The prophecies of the former and latter-day Prophets are being fulfilled. Who is there that cannot discern the signs of the times? To those who are "under a cloud," because they have not fulfilled the law of God, and do not *do his will*,—to them his commandments are burdensome. They have not faith, the first principle of revealed religion; they do not enjoy the blessings of the Gospel; their minds are not lit up by the inspiration of the Spirit of Israel's God, and they do not understand the character of the times in which we live.

O ye who are "under a cloud," come and drink from the living fountain! Get refreshed and nourished! Rise to righteous and good works! for soon the night will come when no man can work. In patience possess your souls! for God will sanctify unto you all your afflictions. Remember that faith, hope, virtue, charity, and humility will cause the clouds to flee away, and the Sun of Righteousness to appear; for you cannot exist long upon a borrowed light. We must all have the candle of the Almighty lit up within ourselves. Every man's works will be tried, and he will be rewarded according to the deeds done in the body. Our *faith* is manifested by our works. By *hearing and doing* the commandments of God, we shall be like unto the man who built his house upon a rock, and there will be little fear of our being at last "under a cloud."

A CHAPTER ON HEALTH.

(Selected.)

As truth is to the soul, and love to the heart, so is health to the body. The physical was no more intended to be dwarfed and imperfect than the affectional desolate or the spiritual false. Health is the great law of the universe, its absence the exception—a scar, a weakness, a deformity.

The soul struggles to throw off vain forms of worship, and join itself to the true centre of a holy and changeless ideal; the mind to escape all false philosophies, and go free in the light of pure, demonstrative reason; the body to prove itself what it has the right to be—the beautiful and perfect temple of the indwelling God.

These are but manifestations of that same fundamental law by which all things seek their own complete and healthful development.

Doubtless it is a greater calamity to be morally blind than intellectually weak; and either of these might well be avoided at the expense of mere physical perfection. But here the system of relations and dependencies is so interwoven with the nature of things, that the first is indeed made last, and the last first. Physical health is so completely a condition of the absolute health and best use of our spiritual and intellectual faculties, that it is practically of the first importance.

For what is ill health not an excuse? What perverseness and presumption, what absurdity and unkindness, what negligence and inactivity does it not cover with the broad mantle of charity? A child born with a miserable constitution comes into life with a standing apology for all manner of deficiencies and perversities. Disease fixes wrinkles upon the most placid temper, scars the fine polish of the most winning manners, and brings down the loftiest intellect to the compassion of a child; so few, even among the world's great ones, have learned to say to pain, "Thou art a word!"

Health—the perfect health of the entire being, is the only impregnable safeguard of the individual against all forms of disease, whether it come in the shape of physical suffering, mental imbecility, or moral darkness; and physical health is the great frontier bulwark upon which the inner man of thought and worship must lean. If this give way, or become in any manner unreliable, there is no assurance for the future. How few persons are so taught in early life the absolute importance of a sound body, that they reach the age of man or womanhood with even that share of natural health and strength which they brought with them into life! How fewer still are born with that vigour and perfection of constitution which they had a right to expect as their natural inheritances!

Mothers stand back of, and to a lamentable extent must bear the sin of this irreparable wrong to the children of their ignorance. But back of this, and as a tolerable apology for the inadequate motherhood of the race, stands another and a greater wrong; for, as verily as the whole includes its parts, does the want of proper education furnished to woman include the streams that flow from this one fatal source. Even in our own country, where the fact exists less palpably, perhaps, than in any other, see the difference in the apportionment of educational opportunity to the sexes. The education of man is imperative—that of woman incidental; and such an education! even when she gets one in name. The nation makes but a small appropriation to this specific end, and is repaid for its parsimony in like meager returns of the up-growth of its people to a higher plane of existence.

The physician understands the structure and relations of the physiological man; the chemist knows much of the ultimate atoms and their combinations, of decay and growth, with the preparation and assimilation of necessary foods for the physical man; the philosopher traces the wonderful and beautiful relations of the mind and soul to the external world, so that under his skillful tutelage a well-balanced and continued growth is maintained in the development of the intellectual and spiritual man. But women are charged with the whole burden of this manifold work at that period when it is of the first importance that it be well and wisely done; yet they are neither physicians, physiologists, chemists, nor philosophers; nay, they "are not women," if they attempt to be.

When will the world learn, and woman exercise her right to know the best way of doing the best work that was ever put into the hands of an intelligent creature—the work of training up to a beautiful and healthful maturity the body, mind, and soul of the little ones committed to her care?

CURE FOR WARTS.—If they give you no special inconvenience, let them alone. But if it is of essential importance to get rid of them, purchase half an ounce of muriatic acid, put it in a broad-bottomed vial, so that it will not easily turn over; take a stick as large as the end of a knitting-needle, dip it into the acid, and touch the top of the wart with whatever of the acid adheres to the stick; then, with the end of the stick, rub the acid into the top of the wart, without allowing it to touch the healthy skin. Do this night and morning, and a safe, painless, and effectual cure will be the result.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—There has been a severe shock of earthquake felt in this country, in the county of Kent. Concerning the harvest prospects of the country, the *Mark Lane Express* says:—"The continuance of fine weather during the past week enabled farmers in the southern and midland counties to secure a good portion of their crops. In the north, however, notwithstanding the fineness of the days, the night frosts have been against ripening. We are sorry to observe that the fear of damage by rain has led to too much haste in gathering where the corn was cut. This year's crop of wheat will exhibit every variety in quality and condition, the lowest being simply fit for cattle food, and the best only coming up to the average of former years. It would appear, also, that much of the new crop gathered in Northern Europe is damp and inferior to former years. There has been in England, of late, an awful amount of murders, &c. Indeed, the newspapers have been unusually full of suicides, infanticides, fratricides, parricides, and homicides in general, accompanied by criminal trials and executions. In consequence of the bold step of King Victor Emmanuel in the invasion of the Papal States by his troops, France has recalled her ambassador from Turin; and the French ambassador at Rome has officially announced to the Pope that diplomatic relations between France and Sardinia have been interrupted. But M. Grandguillot, the chief editor of the *Constitutionnel*, who is one of Napoleon's big guns, has made a strain to impress upon the public mind that there is by no means any real rupture between France and Sardinia. Moreover, it is asserted that the interest of France and Sardinia must always coincide, that their respective policies can never diverge materially from the right line indicated by those common interests, and that so far from any severance taking place between France and Sardinia, in consequence of the latter's invasion of the Papal States, they must ever remain friends; nor would France suffer their common victories in Italy to be compromised. Yet this same editor—this one of the chief editorial apostles of the Napoleonic dispensation—was, a few days before, thundering vengeance upon King Victor Emmanuel in case he attempted the invasion of the Papal States,—the thing which has now actually been done. This has led to much embarrassment in the public mind of the real part being played by Napoleon; and the *Morning Advertiser's* Paris correspondent, who claims to be well acquainted with Napoleon's intrigues, treats the recall of the French ambassador from Turin as a sham,—that he has authorized, if not encouraged, Piedmont's entry into the Papal States, and that he looks forward with a kind of glad expectancy for Garibaldi to carry out his avowed project of attacking Rome. Be this as it may, or whatever may be the game of monarchs and diplomatists, or whatever the developments of the future, the facts of the present are very striking. Garibaldi, in an address to the people of Sicily, emphatically marks his design of liberating and uniting all Italy. The following is a passage from his address:—"Therefore, people of Palermo, to the cowards who were hiding whilst you were fighting at your barricades, you will say from your own Garibaldi that the annexation to the kingdom of the 'Re Galantuomo of Piedmont' we will soon proclaim, but from the summit of the Quirinal, when Italy is able to behold all her children united, to press her free to her illustrious bosom, and to bless them." In a proclamation to the Neapolitan troops, he says—"If you do not disdain to have Garibaldi for a companion in arms, he wishes to fight at your side against the enemies of the country. A truce to our discords—the secular wounds of our country! Italy, shaking the broken links of her chain, points to the north. The road of honour is towards the last den of tyranny. I promise you one thing—that is, to make you fight." The *Post* says that, according to despatches from Naples, Garibaldi is exclusively occupied in organizing the army and navy. The army is to consist of 150,000 men. No less than 500 vessels are to be armed for war purposes. All looks as if the Dictator intended to go to Venice. The addition of Garibaldi's ships and the Neapolitan navy renders the navy of Sardinia the first in Europe, after France and England. It numbers nearly 140 ships. A great battle has just been fought between the troops of the Pope and those of Victor Emmanuel, in which General Lamoricière, Commander-in-Chief of the Papal troops, was defeated. An official despatch of September 18th says—General Lamoricière, with 11,000 men, attacked to-day the positions lately taken by General Cialdini near Castelfidardo. The fight, which was short, but desperate, gives the following results:—The junction of General Lamoricière's corps with the remainder of his troops at Ancona is prevented. 600 prisoners have been made. Six pieces of artillery and a flag were taken. The enemy's wounded, among whom is

General Finodan, fell into the hands of General Cialdini. The losses of the enemy are considerable. A column of 4,000 men who made a sortie from Ancona and took part in the fight was compelled to retire. It is being pursued by the royal troops. Our fleet has opened fire against Ancona. 15,000 Garibaldians have gone to besiege Capua, and afterwards Aversa. It is said that 50,000 Neapolitans are behind Volturno. A Turin letter in the *Constitutionnel* has the following:—"The possibility of an Austrian intervention still occupies public attention. Garibaldi has spoken out very plainly on the subject, having replied to persons who endeavoured to dissuade him from any attempt on Venetia that he not only meant to attack the Austrians in that province, but that he had promised his friend Lieutenant Turr to deliver Hungary; and everybody knows he means what he says." Koenig has been in Naples. The citadel of Spoleto has capitulated to the Sardinian troops. The garrison, numbering 600 men, were made prisoners of war. The 600 prisoners are Irishmen—the Pope's brigade. The conquest of Naples by Garibaldi, which was effected in twenty-one days only cost his army, according to official reports, eight men killed and sixteen wounded. The Emperor Alexander of Russia, the Prince Regent of Prussia, and the Emperor of Austria will meet at Warsaw on the 14th October.

AMERICAN.—Senator Douglas has delivered an address at Petersburg, Virginia, which was listened to by a large and enthusiastic crowd gathered from all the country around. He denounced the President and the Breckinridge party, and asserted the doctrine of Popular Sovereignty to be the only true one for the Democratic party. Concerning the last company of this season's emigration of Saints and of several important trains for Utah, we extract the following from the *Huntsman's Echo* of August 16th:—"For Utah—Fifth emigration train, from Florence; 14 days out. Wm. Budge, President; Nephi Johnson, Captain and Pilot; Houston Pattison, Assistant; C. Wilderborg, President (Danish portion); John Keller, President (Swiss portion); John R. Hardley, Secretary; Thomas Williams, Chaplain. Captains of Teams—C. F. Jones, Isaac Fox, R. Bodily, Hans Genson, M. Lovelsdale, John Keller, M. Ericson: 420 souls, 115 Americans and English, 95 Cows of Good Hope, 45 Swine, 167 Dances: 67 waggons, 375 oxen, 100 cows, 5 horses, 2 mules. All generally well. Young's freight train—Joseph Young, Captain: 46 freight waggons, 4 waggons with families, 340 head of cattle, 24 horses and mules; 100 souls. Twelve days out from Florence. All well. This train is taking out the machinery for an extensive paper-mill, weighing 22 tons. It is expected that the capacity of this mill is sufficient, when in operation, to supply the whole Territory of Utah with paper." From the *Deseret News* we learn that a letter from Elder G. Q. Cannon to President Young, dated Laramie, August 1st, reports the first handcart company as having passed that post on the 21st of July, and the companies in charge of Captains Murphy, Ross, and Smith, a few days later; also that the last handcart company was at Deep Ravine on the evening of the 24th. The last wagon company were to start from Florence on the 30th, and Captain J. W. Young's train on the 23rd. The *News* also says that "Hooper and Eldredge's mule-train, in charge of Captain J. Y. Green, expected to arrive here between the 1st and 10th of September. Elder Calkins is with that company. Their ox-train is expected in about a week later. All the companies were getting along finely, and their teams were in excellent order, and the grass good."

MEMORABILIA.

TO MEASURE HAY IN THE STACK.—Multiply the length, breadth, and height into each other; and if the hay is somewhat settled, ten solid yards will make a ton. Clover will take from ten to twelve yards per ton.

"HONEYMOON."—The following is the derivation of the word "honeymoon." It was the custom of the higher orders of Teutons—a people who inhabited the northern part of Europe, to drink mead or metheglin, a beverage made with honey, for thirty days after every wedding. From this custom came the expression, "to spend the honeymoon."

THE INFERNAL JUDGES.—In mythology, the three Judges of hell were Minos, Rhodamantus, and Aeacus. The first and second were the sons of Jupiter and Europa, and the last was the son of Jupiter and Egina. Rhodamantus was appointed to judge Asiatics, and Aeacus Europeans, while Minos presided over the other two.

"ALDERMAN."—The title of "alderman" is derived from the Anglo-Saxons—an Elder-man. The three degrees of Saxon nobility were *Athelm*, *Thane*, and *Alderman*, the latter equivalent to *Earl* amongst the Danes. In the reign of Edgar, the judges took the rank of aldermen, and Alwin is called the Alderman of all England in the same way that the Archbishop of Dublin is now called the Primate of all Ireland. After the advent of the Normans, the Saxon titles gave way to those of the Conqueror and his followers, and alderman descended into a mere civic dignity of corporate towns, most of which are governed by a mayor and aldermen.

"WHAT A SHOCKING BAD HAT!"—The phrase, "What a shocking bad hat!" which was so popular some years ago, originated as follows:—When Mr. Harris, the hat-maker, was canvassing the poorer constituents of the borough of Southwark for their votes, he addressed many of them in this form—"I wait upon you, sir, to request the favour of your vote and interest at the ensuing election. To bribery and corruption—I will—not—have—recourse; but, sir, if: Why, bless me, sir, what a shocking bad hat you've got! Really, you must allow me to send you a new one. But, sir, all I was about to say, was, If you can conscientiously," &c., &c.

HOW TO MAKE A STORM GLASS.—Take two drachms of camphor, half a drachm of pure nitrate of potash (nitre or saltpetre), and half a drachm of muriate of ammonia (sal-ammonia), and triturate them together until they are thoroughly pulverized, which operation may be assisted by adding a few drops of alcohol. When well triturated, dissolve the mixture in about two ounces of alcohol, and put it into a tall phial, or into a glass tube of about ten inches in height and three-fourths of an inch in diameter, the mouth of which must be covered with a bit of bladder or the like, perforated with a pin. If the atmosphere is dry, and the weather promises to be fine, all the solid part of the composition which appears in the glass will be closely collected at the bottom, and the liquid above will be quite clear; but on the approach of a change to rain, the solid matter will appear gradually to rise, and small crystalline stars will float about in the liquid, which, however, will remain otherwise pellucid. On the approach of winds, leaf-like flocks of the composition will appear on the surface of the liquid, which in this case will seem thick and in a state of fermentation. These indications often begin to exhibit themselves twenty-four hours before the actual breaking forth of the storm; and after a short experience in observing the changes of appearances of the materials in the glass, not only the magnitude of the coming storm will readily be estimated, but likewise its direction; for the quarter of the compass from which the wind blows will always be indicated by the circumstance of the solid particles lying more closely to the side of the glass opposite to that whence the tempest comes. During winter, the composition will be rendered white by the multitude of small white stars floating about in the liquid, especially during white frost and snow; but in summer, when the weather is warm and serene, the liquid will be clear, with the solid matter lying at the bottom of the glass.

VARIETIES.

JEALOUSY, ingratitude, and discontent are such deadly poisons that they destroy the very bosom in which they are harboured.

WELL TURNED.—In one of our colonies, a competitive examination was lately held for the purpose of appointing fit persons to some of the Government offices. One of the candidates inadvertently spelt the word *Venice* with two n's—thus, *Vennice*. The examiner, a clever man, but not always a correct speaker, sternly inquired, "Do you not know, sir, that there is but one *hen* in Venice?" "Then eggs must be very scarce there!" was the ready reply. The candidate passed.

THE LARGEST PARISHES AND TOWNSHIPS.—In Cumberland, St. Bees, 70,000 acres; Crowthwaite, 58,330; Greystoke, 48,260:—In Westmorland, Kendal, 68,360; Barton, 35,000; Kirkby Lonsdale, 35,569:—In Cheshire, Prestbury, 63,126 (pop. 59,265):—In Lancashire, Manchester, 23,553 (pop. 482,168); Rochdale, 58,620 (pop. 98,013):—In West Yorkshire, Halifax, 707,740 (pop. 149,257); Kirkby Malzeard, 57,040; Ripon, 55,786; Sedburgh, 52,983; Ecclesfield, 42,540; Bradford, 34,146 (pop. 149,543):—In North Yorkshire, Airedale, 77,308; Grinton, 48,961; Helmsley, 44,382; Pickering, 31,755. Some of the northern townships are very large. In West Yorkshire there are Dent, 23,360 acres; Sedburgh, 21,402; Horton, 18,970; Ingletton, 17,858:—In North Yorkshire, Ellisdale, 18,971; Rydingdale, 18,458; Hawes, 16,872:—In Cumberland, Easedale, 16,998; Eakdale, 13,000:—In Westmorland, Helbeck, 22,468.